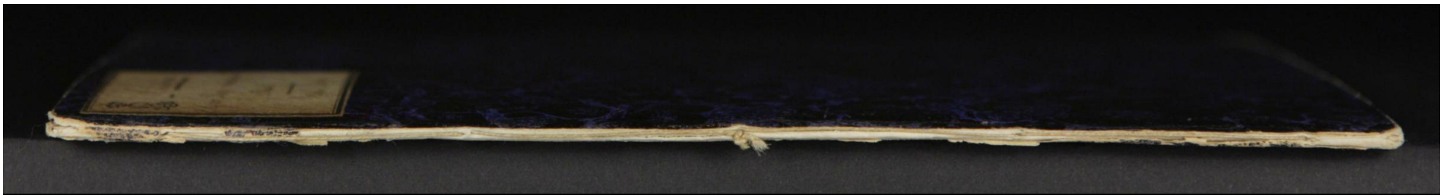
S. Lintrup.

Agar Sara reconciliata

Diss. I.

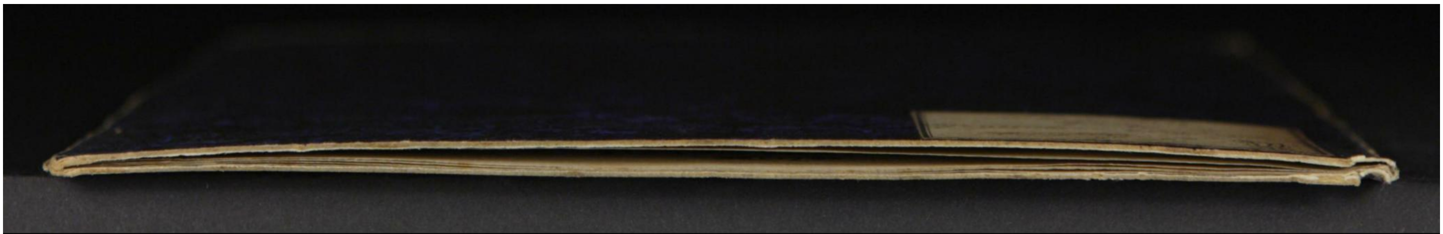
Hafn. 1691.

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

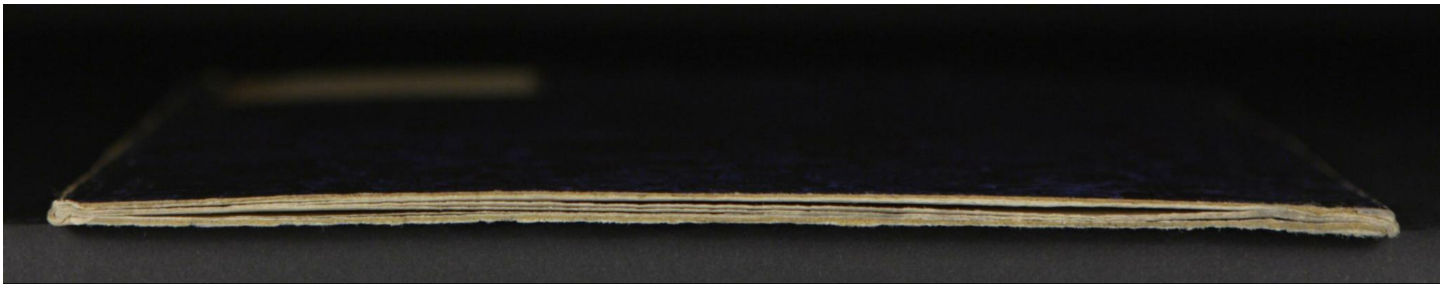


Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9



Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9



Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9



Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

1,—3.
DET KONGELIGE BIBLIOTEK
DA 1.-2.S 1 4°
1 1 01 0 4 00009 9
+REX
BIBLIOTHECA REGIA HAFNIENSIS

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

A κ Ω

AGAR SARÆ RECONCILIATA

Seu

Brevis repetitio veritatis

De

MUTUA SANCTIORIS THEOLOGIÆ ET PHILOSOPHIÆ SANIORIS HARMONIA GENERALI

FICTÆ UTRIUSQVE CONTRARIETATI

oppoſita

Cujus Exercitationem I

ΠΡΟΠΑΡΑΣΚΕΥΑΣΤΙΚΗΝ

Sub Præſidio D. O. M.

Indultu utriusqve Ampliſſimæ Facultatis

Theologicæ ac Philoſophicæ

Ventilationi publicæ expoſitam

a

SEVERINO LINTRUPIO

JACOBI FIL:

Reſpondendo tuebitur

CHRISTIANUS EGBYE

GEORGII FIL:

ad diem 4 Aprilis loco & horis poſt meridiem ſvetis.

HAFNIÆ. Literis J. P. Bockenhoffer Reg. Maj. & Univ. Typogr.

899

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

IN præliminaribus his, Clarè eruditus Auctor, & Sanioris Philoſophiæ per arduus Vindex, ita verſatus eſt, ut non tantum in præjudicium Reginæ Theologiæ, nihil commiſerit, ſed ſublimis ubique Ingenii vires denuò publicè, ita extare voluerit, ut Meditationes iſtæ, ab omnibus legi mereantur.

Hafniæ d. 26. Mart. 1691.

Ita cenſeo.

JOH. LASSENIUS.

MErentur & Approbationem qvæ hic ſunt Philoſophica.

C: BARTHOLIN.

BIBLIOTHECA REGIA HAFNIENSIS

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

ΠΡΟΠΑΡΑΣΚΕΥΗ.

QVam *coeca* & plane *abderitana* fuerit *Democriti Abderitæ* Phyſici *Criſis*, qvi, *Gellio* (α) referente, clypeo æreo contra ſolem poſito, radiis *repercusſis*, ſemet ipſum naturali oculorum acie privatum, ſpontanea *cæcitate percuſſit*, ut naturæ arcana & ſcrutaretur ſubtilius & *excuteret* felicius, facile qvivis, niſi *coecus* & ſcotomate plusqvam Sodomitico *percuſſus judica*verit. Etenim licet ferendi haud facile ſint, qvotqvot vel in FORO POLI, circa res *hemiſphærii ſuperioris*, neglecto ἀυτοπίςῳ ſcripturæ Θεοπνεύςȣ πᾶν νόημα ſub obſeqvium fidei captivare jubentis, canone, ſpretoq; aut inſuper habito cœleſtis Areopagi *judicio*, obliqvam corruptæ naturæ Regulam, & perverſa *coecæ* Rationis *præjudicia* temeritate plusqvam *Nicodemitica* (β) aut *Thomiſtica* (γ) præferunt; vel in FORO SOLI circa *hemiſphærii inferioris* objecta, deturbata Tribunali ſuo *Ratione*, *ſenſibus* injuſto homagio, invito licet ſapientum ſenatu, adoptatis, faſces & infelix *judicandi* Monopolium immaturo nimis ac præcoci *judicio* deferunt, haud abſimiles omnino illis, qvi, ut eſt apud Mythologos, (δ) *judicium* de Phœbi plectro aſininis Midæ auribus qvondam commiſerunt: Nondum tamen audiri etiam merentur ii, qvi dum grave *ſenſuum dominium* ceu intolerabile, juſto ſenatus conſulto excutere tentant, illorum qvoqve *Miniſterium* ceu inutile rejiciunt, qvosqve in *ſolio* Philoſophiæ *Rationis Dominos* pati nolunt, aula qvoqve ejus & *ſolo* univerſo penitus excludunt, nec ut *conſiliarios* ſaltem aut *ſatellites* tolerare volunt; Ubi accuratiori moderatioris *judicii* lance opus eſſe rectius judicarunt alii, qvi, ne, qvid forte vel *in defectu*, nihil aut *minimum* vel in *exceſſu*, omne aut *nimium* ipſis tribuendo, peccetur, tunc demum, ubi *ſenſuum judicium* inacceſſa rerum abſtruſarum, inqve profundo putei Democritici fundo ſepultarum difficultas

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

reſpuit, ſolius *Rationis judicio* ſtandum, certasqve ab ipſa formatas *hypotheſes* (ε) (non tales tamen, qvæ rem nudè tantùm *ſupponant*, aut inani duntaxat veri ſpecie incautis *imponant*, ſed qvæ diſtinctè ac clarè perceptas rerum ideas vere *componant*, adeoqve rei indagatæ cauſas & effectus ductu experientiæ liquidò ſatis *exponant*) admittendas cenſent, ne qvid vel *præjudiciis* (ζ) vel *ſcepticismo aut pyrrhonismo* (η) in illo rerum naturalium examine videatur concedi.

(α) *Libr: X. Cap: XVII.* (β) *Joh: III. v.* 4. (γ) *Joh:* XX. *cujus* ἀπιστία *qvomodo munire ſe ſatagant Rationaliſtæ, & alioqvin ſatis eſt in propatulo, & ex larvati Maſſonii Anatom: univerſal:* P. *I. Cap: XI. ejusque Hyperaſpiſtæ Benedicti Willibalden c. B. D. Jac. Martini Anatom particul:* p. 58. &c. *conſtare poteſt.* (δ) Vide *Ovidium Metamorphoſ: Lib: XI.* Fab: IV. (ε) *De Hypotheſibus Vide noſtri Celeberr: D: Caſpari Bartholini* Qvæſt. Philos: *Diſput: I qvæſt. I.* (ζ) *De* Præjudiciis *vide eruditam M Joach. Lindemanni Diſputat: hab Roſtoch:* 1687. (η) *De dubitatione Carteſiana, qvæ in utramque partem diſceptari ſolent, vulgo etjam nota ſunt, aliis eam excuſantibus aliis acriter (an juſto acrius, nunc non diſqviram) incuſantibus; Vide illinc Diſſertat: de dubitatione* (ut titulus habet) *accurata* Præſide Nicolao *Dalheem* Profeſſ. *Londinenſi Londini Scanorum Ao:* 1688. *hinc poſt alios infinitos Celeber: D. Rudrauff:* Diſput: *de libertate & dubitat:* Philoſ: Philoſ: *Theol præfixam: L. Gotlob: Seeligmanni* Diſputat: *de dubitat: & hæſitat:* 1684. *it: exercitat: Anti-Carteſian: Ao:* 1683. *Donati* Profeſſ: *Witteberg:* Diſput: *de dubitat: Ao:* 1672.

Non erravero forte *judicando*, ſi haud abſimile (etiam qvale illud *Democriti*) *Judicii* deliqvium (*judice* etiam *judicioſiſſimo B. Affelmanno* (α)) paſſos dixero illos, qvi radiantem *luminis* majoris *Theologici* gratioſi ac ſupernaturalis lucem nitori ſuo reſtituere (uti præ ſe qvidem ferebant) aggreſſi, minus *luminare*, Philoſophicum puto & naturale tenebris planè Cimmeriis & plusqvam Ægyptiacis involutum damnare allaborârunt, ſuumqve ſanctiori Theoſophiæ ſplendorem ſtrenuè (qvidem, præpoſterè

tamen

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

tamen) vindicaturi, perpetuam Philoſophiæ ſaniori caliginem ſuperinducere attentarunt; non aliter forte offuſas illi nebulas fugari aut diſſipari poſſè arbitrati, qvàm ſi rariores hujus etiam ſcintillulæ, in ipſis, qvod dicîtur, favillis, ſuffocatæ penitus exſpirarent. Condonari forte tamen vel tolerari qvodammodo illa potuiſſet ἀβλεψία, tantoqve facilius in cordibus piorum inde natus dolor devorari aut leniri, ſi unius ſaltem alteriusvé aut paucorum etiam mentem obſcuraſſet: At vero poſtqvam latius ſparſæ erroris hujus nebulæ, eos etiam qvi lyncei ipſoqve Argo oculatiores videri (qvàm eſſe) malebant, eadem eclipſi obnubilarunt, perſpicaciorum admirationem ſimul ac indignationem mereri viſa fuit, hanc erroris abſurditate, illam errantium multitudine. Nam & utramqve auxit ipſa erroris profunditas; cum nec cuivis primo intuitu obvia patuerit genuina illius ſcaturigo, e variis variorum adytis altius indaganda, nec eadem omnibus fuerit hallucinandi cauſa, ſed diverſis diverſæ eandem pepererint caliginem. Etenim plurimis (*Anabaptiſtis*, (β) *Weigelianis*, (γ) & *Qvackeris*) (δ) inſcitiæ hujus cauſa fuit ipſa inſcitia ſub ſpecioſo ſimplicitatis prætextu, & adamata ipſis, & commendata aliis, nulla re magis qvàm bonarum artium, bonorumqve Auctorum contemtu ſibi ſecura. Nonnullis (non minus inter remotioris ævi Patres, quàm noſtrorum temporum, Orthodoxiæ cœtera ὁλοκαρδίως addictos Doctores (ε)) duriorem cenſuram extorſiſſe videtur intolerabilis Hæreticorum ἀθεολόγως in grande ὀρθοδοξίας præjudicium philoſophantium πανεργία, qvam, pro merito perſtringere, paulò vehementius aggreſſi in ipſam innocentem Philoſophiam ea effuderunt fulmina, qvæ in peſſimum ejus abuſum, vel hujus potius Auctores vibrari jure debuiſſent; Lycurgum imitati odio ebrietatis ipſas qvoqve vites amputare aggreſſum, vel illos qvi dum infelix lolium & ſteriles avenas evellere tentant, ipſam ſimul benignæ Cereris ſegetem imprudentius exſtirpant. Pluribus oculos perſtrinxerunt laudes hyperbolicæ & ſeſqvipedales encomiorum ampul-

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

læ ad onerandam verius qvàm ornandam Philoſophiam ab intempeſtivis ejus Encomiaſtis cumulatius congeſtæ, qvas, cum corrigere qvadantenus debuiſſent, immoderata μειώσει ac μεταμορφώσει plusqvam ovidiana in meras criminationes ac vituperationes transformarunt, Pars qvoqve vel ideo limis Philoſophiam aſpexit, qvòd e turbidis ac tenebricoſis gentilium lacunis haurire eam deberent, qvam mallent e limpidis Iſraelis fontibus per idoneos librorum Chriſtianorum ſiphunculos absqve inſulſo ſordium Ethnicarum mangonio deprompſiſſe. (ζ) Plurimis tamen adhuc ea errandi cauſa exſtitit, qvæ ab extremo uno in alterum incautos vel movet, vel impellit, qvæqve facere communiter ſolet, ut

Dum vitant multi vitia, in contraria currant,

Nam & hac vertigine correpti mihi videntur, qvi dum Tribunitiam SUPERBIENTIS Philoſophiæ in cauſis fidei vocem ac poteſtatem fere dictatoriam, juſto zelo refrenare intenderunt, plus ultra contendentes, illud ipſum qvoqve, qvo intra ſuos terminos arctata, fungi bene ſatis poſſet, Miniſterium atqve ſervitium liberale ipſi eripere rigidius attentarunt, dumqve illam peſſimam plurimorum ἐρεσχελισμάτων genitricem, illam infinitorum errorum lernam *Theologiam Scholaſticam* (η) Collegiis Orthodoxis eliminandam volunt, dumqve *ſubtilia iſta ac fucata Realium, Nominalium, Terminicolarum, Qvodlibetiſtarum* (Thomiſtarum, Scotiſtarum &c:) *ad qvorum recitationem vel Socrates ſcreet, aut ipſe de curuli ſella aſſurgat Cato, vel C. Marius ſtupeſcat, commenta, intricatos diſtinctiuncularum infinitarum labyrinthos, qvibus expediendis nec filum Ariadnes ſufficit, gordios otioſæ gentis in ſcirpo nodos, qvos vix tamen Tenedia bipennis, aut Alexandri gladius ſolvat, deniqve illa, qvæ laborem potius aut moleſtiam, qvàm commodum aut emolumentum afferunt, qvæqve omnino talia ſunt, ut nec ignoranti noceant, nec ſcientem juvent.* (Ut verbis acutiſſimi Philoſopho-Theologi *B. Schertzeri* (ϑ) uti liceat)

The-

Theoſophiæ ſacræ cancellis exeſſe jubent, ipſam Philoſophiam cœlum qvoqve mutare jubent, & ſedes injuſto oſtraciſmo damnatam ceu inhospitalem ac EXULANTEM relinqvere cogunt; hoc ipſo, qvaſi, qvod ANCILLANTI (ι) deberetur hoſpitium ignari aut obliti, illam, ſi non meriti, ſaltem, mereri tamen viſi ſuperciliosam Antagoniſtarum (κ) cenſuram, qvæ orthodoxos indefinitè ceu ἀφιλοσόφους indoctosqve ac rudes artium contemptores non ſine inſigni injuria hucusqve ſolet vexare.

(α) Part: I. *Syntagmat: p. 3.* (β) *Vid: D. Aeg: Hunnii error: Anabaptiſt: §. XVIII. ſeqv.* (γ) *Vid: Weigel: Poſtill:* P. 2 *p.* 165 Gülden Griff *cap:* 27. *p.* 71. 72. *libell:* Diſputat: *p:* 3. 4. (δ) *Vid: Caton: Vindic: c. Hamburg. præfat: n:* 7. *&* c 7. *aliosqve infra allegandos.* (ε) De *qvibus infra Sect: III.* (ζ) *Sic n: quondam in Concil: Carthagin: IV. c.* 16. *decretum legitur. Epiſcopus Gentilium libros non legat; & Clem Roman: l.* 1. *conſtitut: c.* 6. *Abſtine,* inqvit, *ab omnibus libris gentilium &c: imo vel ſolo hoc nomine RAMO* (*illi novæ doctrinæ* Prometheo, *nuncupante B.* Danhawer:) *Ariſtotelica placita diſplicuiſſe, qvod hominem Ethnicum Auctorem haberent, teſtis eſt Hottingerus. l. mox. cit: qvam ſuperſtitionem tamen & olim tollere conatus legitur Gregorius* Nazianzenus *in deſcriptione vitæ* Baſilii *Magni, & recentius ſuſtulerunt Joh: Conr. dietericus pecul: diatribe. M. Sigiſm: Evenius pec:* Diſſert: Philoſ: *Theol: de ſcriptis Ethnicorum* Conf: *Mutius* Panſa *de oſculo* Philoſophiæ *Ethnicæ & Chriſtianæ.* (η) *In Theologiam Scholaſticam exſtant paſſim invectivæ non modo Orthodoxorum ubiqve* Vid: *Himmel: de Theo Scholaſt:* D. *Hülſeman:* Præfat *libri de auxiliis grat: Sed & ipſorum* Papiſtarum *apud Hottingerum Analect: p.* 5. 6. *ſeqv.* (θ) *faſcicul:* Programmat: *in Orat: de* Philoſoph. *in Theol: neceſſ. p.* 437. (ι) *Hottingerus* Philoſophiam *eleganter in* EXULANTEM, SUPERBIENTEM ac ANCILLANTEM *diſtingvit* πεντάδ: Diſſert: *III.* (κ) *Hinc en: procul dubio* CANUS *Libr.* 9. *LL. Theol: Cap:* 3. *nullo apud Lutheranos in pretio eſſe* Philoſophiam *finxit; ſicut id ipſum fere etiam feciſſe videtur Vedelius in rationali Theolog: paſſim.*

Nec in ultum tamen hactenus intempeſtivum τυφλόζηλον abſtulere immoderati Cenſores, qvi, tantum abeſt aliis cauſam Phi-

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

loſophiæ ſine præjudiciis diligentius ad maturioris judicii lancem expendentibus, illam procedendi aut reformandi methodum probare unqvam potuerint, ut plurimorum potius & virgulam cenſoriam & calamum vindicem in ſe converterint. Indignè enim ferebant optimi qvivis utriusq; Reip: Philoſ: juxta ac Theolog: Patres Conſcripti, illam politioris literaturæ genitricem ac nutricem non minus illinc immodicis imprudentium Procorum & coeco qvodam amore qvaſi dementium ampullis in thronum ac torum Reginæ imo ad ipſa coruſcantia ſidera extolli, qvàm hinc immodeſtis impotentium ejus Oſorum cavillationibus ac dicteriis ſcopticis, ceu Meretricem impudiciſſimam deturpari ac proſtitui, nec æqvo animo juſto diſtrictius eorum ſupercilium, qvi ceu ignobiles Artifices, δοκιμασίας ignari, ipſum cum ſcoriis aurum perdiderunt, qvodqve ab ingeſtis Scholaſticorum, Ramiſtarum, Qvodlibetiſtarum aliorumqve Sectariorum aut ſcepticorum ſordibus repurgari optabant omnes, diſſolutis Reformatorum qvorundam ſcopis everri atqve expurgari penitus, poterant tolerare; Atqvi id ſibi negotii datum crediderunt, ut, qvam ſcientiarum Principi maculam apſerſerat improvida Cenſorum æmulatio, imprimere tamen non potuit, juſtæ defenſionis ſpongia abſtergerent, abſterſoqve qvem objecerant iſti, fuco, genuinis eam coloribus publico ſpectandam exhiberent, eluſisqve accuſationum telis, qvæ circa galeam ipſius crepitaſſe, non penetraſſe viderant, ipſam porro in tuto collocarent.

Nec caruit felici qvidem ſucceſſu labor, qvippe qvo effectum eſt, ut fugatæ penitus diſſipatæqve rudes & vagæ τῶν ἀφιλοσόφων cohortes, non modo ſigna hoſtilia ipſi adverſa oſtentare poſtea auſi non fuerint, ſed & omnem qvam exinde feciſſe ſibi videbantur prædam, non ſine inſigniori etiam gloriæ ac laudis (ludicra & inani oppugnatione magis nobilitatæ) augmento reſtituere ſint coacti. Stetit ita hactenus inconcuſſa & àqvibusvis oppugnatorum inſultibus immunis Philoſophiæ arx, utut non defuerint etiam

qvi

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

qvi clanculum magis & per cuniculos qvàm aperto Marte & palam qvosdam ipſius angulos vel arietare ſuſtinuerint vel impugnare tentarint, ſuo loco mox cenſendi.

Qvapropter iis, *qvi cum Athenienſibus in nulla re alia, tempus a ſe bene collocari poſſe exiſtimant, qvàm ſi aliqvid ſubinde novi dicatur & audiatur*, poſt tot uberrimas aliorum meſſes, ſpicas legere & cramben toties coctam recoctam coqvere & recoqvere non ſine delicatioris Lectorum palati offenſa & nauſea videri fortè poſſem, hac qvalicunqve ſcriptiuncula eandem publicè dicturus Philoſophiæ cauſam, qvam non ſine laude, nec absqve luculentis etiam præmiis, dudum perorarunt alii, in illa arte Roſcii, atqve hiſce judiciorum præcocium terriculamentis a propoſito facile vel retineri vel deterreri, niſi alia fluctuantem ſpes ſolaretur, poſſe inſtituti hujus defenſioni eadem inſervire, qvæ pro ſe in ſublimiori orcheſtra dixit *B. Affelmannus* (α) Nempe, *qvod in divite aliqva metalli vena contingit, ut qvò plus argenti eſt erutum, eò plus ſubinde reperiatur, qvod in fontium fit ſcaturigine, ut nunqvam deficiant, neqve aqvis inde profluentibus exhauriantur, qvod deniq; in pingvi ſolo accidit, ut iteratis ſationibus & meſſibus nihil de ſua perdant ubertate, idem in hoc noſtræ qvæſtionis capite evenire*, ut licet plures de illo ſcripti ſint, tractatus, nonnihil tamen adhucdum relinqvatur ſcribendum; atqve ea propter veniam mihi facile daturum fore candidum ac benignum Anagnoſten, qvòd Doctorum de hac materia chartas evolvens controverſiam vexatiſſimam, nec utilitate tamen minus qvàm difficultate commendabilem, ſub ulterioris examinis incudem revocaro, ex tot, qvæ publicè proſtant, voluminum ſylvis nemuſculum compoſiturus. Qvam qvoqve vel ideo facilius me ſpero impetraturum, qvòd nec extra umbram Academicam in lucem publicam prodire cupiat exercitii duntaxat Academici gratia nata diatribe, nec calamum meum in proprio ubiqve cerebro tinxiſſe, ſed plerumqve hortulum meum aliorum placitis irrigaſſe me lubens qvidem, nec

ru-

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

rubens tamen, profitear; qvibus hic uſus ſim Hodegis, qvibusqve Conſultoribus, nusqvam diſſimulaturus. Unde nec ipſum qvidem titulum mihi deberi volui, qvem e ſacris, ſenſu, ſi non myſtico, ſaltem nec plane mythico, depromptum, uſurpaſſe *Philonem* lego (ϐ) in hunc eundem ſenſum: *Theologia*, inqvientem, *ſit qvaſi Sara in Domo Domini, Philoſophia vero admittatur famulæ & pediſſeqvæ loco qvæ vicem Agaris in Domo Abrahæ referat*, & ex eo, freqventer in ſimili negotio retinuiſſe Philoſophos ac Theologos novi. Qvo tamen ne ſuperbire forte viderer, & magnificam proqve anguſtia Diſſertationis auguſtam nimis, ἐπιγραφὴν ei præfigere, conſulto eum reſtrinxi, & juſtis HARMONIÆ GENERALIS limitibus circumſcripſi, cum ad ſpecialiora deſcendere temporis inſtitutiqve ratio nunc qvidem non permiſerit, ad qvæ forte alia ſperata commodioris temporis otiiqve occaſio calamum pari tenore deducet.

(α) *In συγκεφαλαιώσει controverſiarum de Cœna S. Syntagm*: P. *I*. *p*. 887.
(ϐ) *Libr*: *de Cherub*:

Diſſertatiunculam porro in tres *Sectiunculas* ita partiri vi-um fuit, ut

(I.) ΠΑΡΑΣΚΕΥΑΣΤΙΚΗ genuinum *propoſitæ* ΖΗΤΗΣΕΩΣ controverſæ ſtatum, ſimulqve ΕΚΘΕΣΙΝ & HOROLOGIAM breviter e variis diſtinctionum labyrinthis evolvat, & remotis, qvæ a qvæſtione videntur aliena, ne coeca inſtituatur Andabatomachia, ea qvæ diſqviſitionis Cardinem propius attingunt, afferat: inſerto qvandoqve non nullis *Hiſtoriæ Philoſophicæ* fragmentis.

(II.) ΚΑΤΑΣΚΕΥΑΣΤΙΚΗ *expoſitæ* ΘΕΣΕΩΣ Orthodoxæ ΒΕΒΑΙΟΛΟΓΙΑΝ, per argumenta valida, licet pauca, unà cum luculentiori ΕΚΔΙΚΗΣΕΙ & vindicatione ab excep-

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

Προϑήματα Defendentis.

(I) Geographico-Hiſtorica.

I. INſignis nugator fuit JACOBUS HUGO *Canon: Theol: Belga Inſul:* in ea, qvam vocat. *vera hiſtoria Romana, ſeu origine Latii* &c: *Anno* (ni fallor) 1655 edita, inter alia infinita fere παράδοξα: Homerum duplex excidium Hieroſolymitanum præcecini ſſe, vitam Chriſti, Acta Apoſtolorum, præprimis Petri (ɔ: Aeneæ) Romam navigationem, nomine *Harpyiarum Hollandos*, *Lotophagorum* vero *Lutheranos* deſcripſiſſe, *Martinum* qvoqve *Lutherum*, per *Antinoum* & *Liodem*, *Martinum* qvidem ab *Antinoo*, qvaſi *Artinoo*, abjecta prima litera, *Lutherum* vero a *Liode*, cum Germanis *Luder* vocitetur derivatum, *Genevenſem* qvoqve Hæreticum (*Calvinum* forte aut *Bezam*) per *Evenidem* qvaſi *Gevenidem* dempta litera initiali, perridiculè & abſurdè commentus,

II. Americam olim etiam ante *Columbum* navigationibus variorum freqventatam fuiſſe, non ideo temere forſan crederem, ſi vel dubium maxime eſſet, Salomonæas eo pertigiſſe.

III. Situs Paradiſi terreſtris, nec ita plane dubius eſt & ignotus, uti interpretum & Criticorum qvorundam diſſenſus eum reddidiſſe videntur, nec vel extra orbem hunc, vel prope lunam, vel in America, vel in India Orientali curioſè qværendus.

(II) Philologica.

I. Particula ὡς non ſemper dubitandi nota eſt.

II. Ἐκλεκτοί & ἐκλελεγμένοι non ita ſunt diſtincti (qvod opinati ſunt nonnulli) qvin phraſi ſcripturæ interdum æqvipollere videas.

III. Hieropſalten Davidem minus accuratè dici *Prophetam Regium*, accurate annotavit ὁ μακαρίτης *Borrichius noſter* Cogitat: p. 282.

(III) Miſcellanea.

I. Cain non fuit primus homicida.

II. Mundus non tam diverſorium eſt, qvàm Noſocomium, moriendi potius qvàm vivendi habitaculum.

III. Non

III. Non inelegans illud fuiſſe videtur Æſopi reſponſum: Qvi cum deprehenſus aliqvando in via, & a Magiſtratu, qvo iret? rogatus, reſpondiſſet, ſe neſcire, eaqve propter ab illo ſibi illudi opinato, in carcerem adductus fuiſſet: *Nonne, inqvit, verè dixi, me neſcire, qvo irem? ibam enim in carcerem & hoc tamen neſciebam.*

IV. Licet Carteſium Atheiſmi theoretici conſummati eqvidem non poſtulavero (qvod feciſſe tamen alios video) ipſius tamen methodum, exiſtentiam Numinis e natura probandi, lubricam, ineptam & Atheis ridiculam fuiſſe aſſerere non dubitavero.

In honorem *Lectiſſimi Defendentis* Luſus hoſce gamicos, qvos gratulabunda Erato effudit, apponere voluit PRÆSES.

FAllor? An inſveto geminas tibi porro ſorores
Jungis Hymenæo; ſociali fœdere dudum
Ter Ternis junctus, qvas laudant Carmina, Muſis?
Ergone ſola tibi placuiſſe ſororia credam
Connubia, & gamicas prorſus vileſcere leges?
Perqvas conjungi talamo, qvas ſtemmata jungunt
Non datur? An forte his tabulis, CHRISTIANE, teneri
Chriſticolas negites? aut forte licentia facti
Pompificis ſummi eſt diplomate parta Latini?
Nullo opus eſt horum, dicis: Nec legibus iſtis
Ingenii arctatur talamus; digamia probari
Non metui hæc debet: Fateor: Sed miror adhucdum
Qvî bene conveniant, & in una utræqve morentur
Sede tori ſponſæ, Regina Miniſtraqve! Mirum
Auditu! At tales divina oracula tædas
Taraidæ memorant. Memini: Nil porro pericli
Inde tamen metuis? nec qvos damnoſa tumultus
Zelotypia fovet? Sed & hic, ais, horror inanis
Fingitur, in ventos iturus, ubi illa Miniſtræ
Sat memor officii, non ipſas prorſus habenas
Reginæ eripiat, faſcesqve aut ſceptra ſuperbo
Auſu affectet ovans; Agnoſco hæc omnia: demum
Id jungens voti: Felicia pacta perennent!
Jugiaqve æterni det pignora Phœbus amoris!

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9

Early European Books, Copyright © 2012 ProQuest LLC.
Images reproduced by courtesy of The Royal Library, Copenhagen.
1,-3 4° 9